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SANGRE DE CRISTO NEWSNOTES

BY FATHER DANIEL E. JONES • BOX 89, WESTCLIFFE, COLORADO 81252 • (303) 783-2491

NEWS AND VIEWS

JIM BAILEY -- HECTOR L. BOLDUC

As I write this I have before me Civil Action No. 82-Z-455 which was filed Jan. 21, 1983, in the United States District Court in Denver, Colorado, which names HECTOR L. BOLDUC and THE SOCIETY OF ST. PIUS X OF KANSAS, INC., Plaintiffs, versus JAMES BAILEY, Defendant. Hector Bolduc is the priest director of the U.S. Southwest district of the Society of St. Pius X. I am by no means alone when I say that I consider him a disgrace to the priesthood and an infiltrator in the traditional Catholic cause. He is as much our enemy as are Talmudic Jewry, Freemasonry, or Communism. That Archbishop Lefebvre and the other Pius X priests have never confronted him publicly makes me wonder where they really stand.

Jim Bailey is a member of Our Lady of Victory Church, a traditional Catholic "parish" in Aurora, Colorado. He is a private investigator. He was encouraged by numerous people who were justly concerned by the strange behavior and antics of Bolduc, to check into the man. On January 31st of this year Jim wrote to me:

As you know I have never responded to Bolduc's suit against me for several reasons:

1. I thought it was only harassment on his part and never thought that he would follow through on it.

2. I was, in fact, not guilty of the charges against me in the suit (libel and slander).

3. Financially I could not get involved in defending myself against this suit as I had no funds available.

4. None of the people who had encouraged me to investigate Bolduc and the Society were willing or able to assist me either in filing an answer to the suit or filing a possible counter suit.

5. My life was already full of enough personal problems and business troubles. In order to attempt to support myself and my family I had no time to devote to this suit.

6. I thought that even if Bolduc won the suit by default and got a judgment against me it would be an empty victory for him anyway because I had "nothing to lose".

I now feel however, that my attitude and outlook as expressed in number 6 above was doing a great disservice to myself and have opened myself up to considerable long term financial ruin.

Is there a traditional Catholic (or sympathetic Christian) lawyer anywhere in the country who could assist Jim? His address is P.O. Box 31974, Aurora, Colorado 80041 - Telephone (303) 363-9563.

"THE LITTLE FLOWER"
ST. THERESE

WHAT HAPPENED TO ANNE WITZELL?

Over the years I have been in touch with a dynamic Canadian teacher, nurse, and traditional Catholic leader, Miss Anne Witzell. Two years ago she spent part of her summer vacation in Westcliffe. Everybody really liked her. Last year we lost contact. Mail sent to her address: 475 Leslie Avenue, Thunder Bay, Ontario, P7A 1Y5, Canada was returned marked moved, no forwarding address. Phone calls to her home 1-807-344-8257 reached a recording that this number is no longer in service. Does anybody have any clues? We are worried that something may have happened to her.

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IMMACULATE HEART OF MARY SCHOOL IN WESTCLIFFE

In January, 1983, a traditional Catholic school started in Westcliffe, with no money, a few donated books and desks, 9 students, one full time teacher and four part teachers. No special building, just the homes of four families. A family from Houston, Texas is planning to come up in May to see about relocating and putting their children in this school. Just before Easter we learned that an historic old school in nearby (1 mile away) Silver Cliff is up for sale. The building measures 2,750 square feet, has a cement and rock foundation and comes with 4 - 50' x 100' city lots. It is furnished with water, sewer and electricity. Asking price is $43,000. A man in Texas just sent us our first donation of $200. On March 30th we prayerfully buried a St. Benedict medal and a blessed palm cross near the flagpole of the school.....

THE CHAPEL CIRCULAR

A relatively new traditional Catholic publication I learned about and have enjoyed reading this past winter, is "The Chapel Circular". It seems to come out about every other month and among other things contains some quite interesting economic and survival information. I've heard some good things about the priest associated with it; I just wish he would put his name somewhere in the circular so I could remember what it is. The address is: THE CHAPEL CIRCULAR, P.O. BOX 6142, TOLEDO, OHIO 43614.

KARL MARX IN NEW FRENCH SUNDAY MISSAL

The January 15th issue of the French periodical ITINERAIRES and the February issue of Father Bailliencourt's MAINTENANCE DE LA FOI from Rouen, France, have taken issue with the New 1983 Sunday Missal recently imposed on the New Order Church in France by the "Catholic" bishops there. Under the date of March 14 on page 139 of the missal a special liturgical notice is given for Karl Marx: "Le 14 Mars 1883, a Londres, mort de Karl Marx, economiste it philosophe allemand. Certains s'etonneront de voir mentionner dans un missel le representant le plus connu de l'atheisme moderne. Mais....." The two periodicals call this new missal a means for transmitting Communism and apostacy. Years ago Archbishop Dwyer of Portland, Oregon, complained that the United States Conference of "Catholic" Bishops was openly promoting socialism and Marxism.

REV. J. VIDA ELMER

I have never met Father Elmer, but I sure do like his writings! (Another priest I could say the same for is Father Oswald Baker in England.) Father Elmer serves a traditional Catholic congregation at St. Michael's Chapel in Glenmont, New York. The advent of new bishops on the traditional scene has prompted him, it seems, to fill an important journalistic role in the traditional Catholic apostolate. If there had not been challenges and problems, perhaps St. Paul would never have penned (or dictated) his wonderful epistles. In this issue of the Sangre de Cristo Newsnotes (SDCN) I am reprinting Father Elmer's Monograph number 62 "An Old Bishop is Fading Away" and the conclusion of Monograph number 64 on "Emergency Jurisdiction". If you are not already on his mailing list, I really do encourage you to write Father and ask him to send you Monographs numbers 63 and 64. Monograph number 63 is titled "Extra-Canonical Consecrations". I also would suggest that you send him a donation of $10 or more a year once you are on his mailing list. Otherwise, how is he going to eat and still be able to pay the printing, postage and handling on everything he sends you?

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Excerpt from Monograph 64

Still, another Canon of the Code allows us to draw interesting and most significant conclusions in the time of today's general apostasy. ◆ Canon 2261 says in the first parpgraph that an excommunicated cleric is forbidden to administer any of the sacraments -with a notable exception. This exception is explained in the second paragraph which gives the faithful *a privilege*. If they cannot have the service of a regular Catholic priest, the faithful are allowed to ask for the sacraments and sacramentals from an excomunicated cleric; and then, that cleric is empowered to administer the requested sacraments to the faithful.

It seems that this Canon, by the Providence of God, was written especially for our post-Vatican time when Catholic priests and bishops are not available to most of the people. If the Church - out of motherly love for the souls - gives "ad hoc" jurisdiction to excommunicated clerics, much more this emergency jurisdiction is given to those clerics who are not excommunicated, but because of their "extra-canonical" consecrations do not have the ordinary jurisdiction.

◆ It is the Choice of the Faithful. ◆

Here comes the interesting part of the story. The emergency jurisdiction is given to these clerics *only when the faithful are asking* them for the sacraments. We should keep in mind that it is *not* the people who grant this kind of jurisdiction. It is supplied by the Church herself who is ever anxious to save human souls for heaven. However, *the actual granting by the Church is activated by the faithful* requesting the services of these clerics.

In practice it means that in our time when the diocesan bishops cannot be regarded as Catholic bishops, I have the right to request any validly ordained priest or bishop to administer the sacraments to me, or to my congregation. Upon my request they will have the "ad hoc" jurisdiction to do that. (This is the justification for Abp. Lefebvre's going around the world without having ordinary jurisdiction.) If they are not requested, they don't have jurisdiction to administer any sacraments. - This is a far cry from the self-assumed authority and universal jurisdiction that the new bishops of Msgr. Thuc are claiming for themselves.

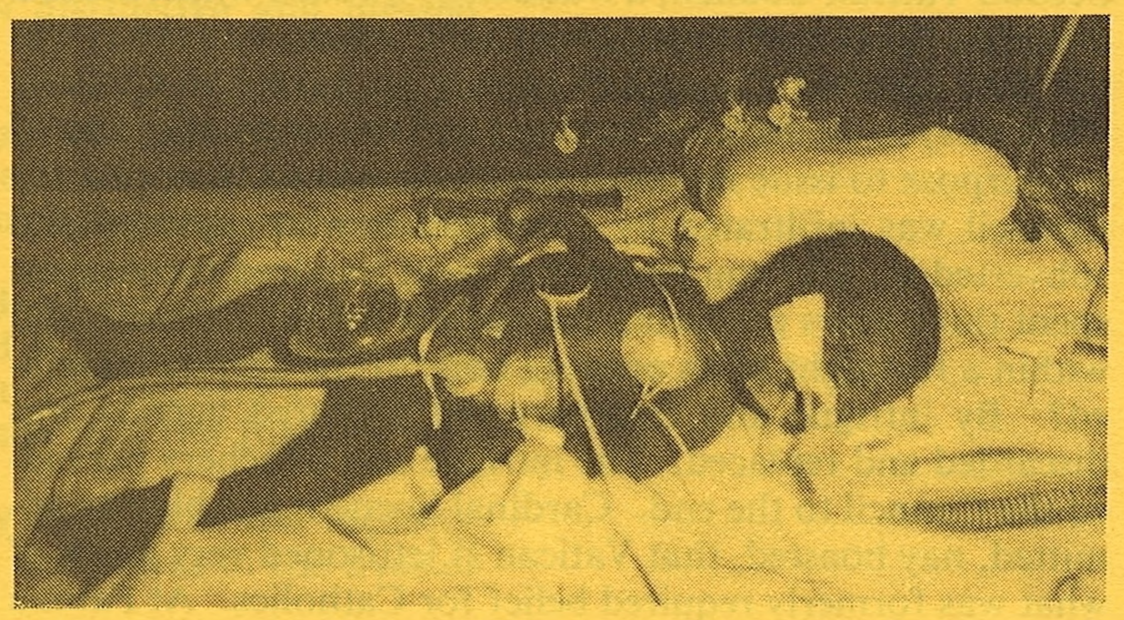
Another consequence of this particular Canon (2261) is the right of the faithful to choose one among the available clerics and ask him for his services.

Canon 2261 does not give any foundation or right to these clerics to assign territorial division for themselves.

I admit, these are peculiar things; but we are living in a peculiar time which will last until a legally elected Catholic Pope will be able to exercise his divinely commissioned authority over the Church.

In conclusion, regarding the new bishops, I would say again: I do not challenge the validity of their consecrations; only their ordinary jurisdiction. If the new bishops of Msgr. Thuc want our submission, they have to show us either a) a genuine papal document as the source of their authority, or b) genuine miracles. -Either of them is acceptable. ✪

Some of the staff and students at the Immaculate Heart of Mary School at the Bill Zeitz home in Black Forest, Colorado.



Early this year Gerard Zeitz was born nearly 3 months premature. He has had quite a struggle in the Memorial Hospital baby special care room in Colo. Spgs. The Zeitz family, who have no insurance, are already facing a bill of over $100,000 for the little guy.

MILLIONAIRES

DIRT FARMERS

500,000 copies of the April issue of the Duck Book Digest are now off the press.

* 112 pages of common sense economics.
* 12 different articles and reports written by some of the brightest investment advisors in the world.
* 44 excerpts from 44 expensive investment and tax planning newsletters.
* Information on the upcoming Duck Club investment and tax strategies conferences in Costa Rica and London. (Over 3000 people attended the last conference.)

You can receive a copy of the big April issue by sending a dollar bill along with your name, address and zip. (The dollar doesn't even cover the postage.)

The Duck Book Digest, P. O. Box 1928, Cocoa, FL 32922.

THE NEW CHURCH AND ITS ERRORS

"It is easy to see what effects proceed from corrupt nature". (Gal. V)

by Father Oswald Baker

The Presbytery
Downham Market
Norfolk, PE38 9AB, England

The conviction of true Catholics is that a new, bogus Church has usurped the place of the authentic Catholic Church. That this new, false Church was the product of the Second Vatican Council, a fraudulent Council which made a complete break with traditional Catholicism. Vatican II was the first General Council in history to have non-Catholic observers, to be declared pastoral and not dogmatic, and of set purpose to issue no condemnations. At its inception the Council was infiltrated by conspirators who captured and subverted it. Did you know that eight hundred theologians spent three years preparing the agenda for the Council, and within a fortnight of its opening none of the agenda remained? By intrigue and treachery the prepared agenda was discarded and replaced. The intrigue and treachery pervaded the Council to the end. Cardinal Suenens has bluntly admitted, nay boasted, that Vatican II jettisoned very much of what was formerly required belief for Catholics. At Fatima Our Lady foretold, "Satan will insinuate himself into the highest places in the Church". Catholics the world over have innocently accepted the deliberations of Vatican II and the New Church which it launched. They have thereby innocently deserted the Catholic Church. The express purpose of the Council was to elaborate an updated presentation of Catholicism, making it intelligible and acceptable to our contemporary world. Its keynote was to be adaptability and accommodation. John XXIII, who convoked the Council, wished to eradicate from the Church what he called 'medieval rigorism', being convinced, according to a confidant, that 'the Church is not a dam against Communism and that it cannot and should not be against anything'. It is not surprising that the most conspicuous, most glaring, and most fundamental of the Council's several errors was its new teaching on liberty. It proclaimed an entirely new and unCatholic attitude to error and its victims. It steadfastly refused to condemn even Communism, which to the Catholic mind is the one intrinsically evil ideology in the world. Then, the Council propounded the crowning absurdity that heresy must be allowed to flourish, since "Christ Himself, noting that cockle had been sown among the wheat, gave orders that both should be allowed to grow until harvest time which will come at the end of the world". (Declaration on Religious Freedom, Sect, 11). "All men and all communities" have a right to live according to conscience to "freely organize and create educational and cultural associations". This all-encompassing notion of rights is precisely what Pope Gregory XVI (1831-46) described as "insanity". In this spirit of universal tolerance the Council declared that the "Church must wipe out every ground of division among men". Paul VI asserted, "the time has come for all mankind to unite in the establishment of a community that is both fraternal and worldwide". (Pius XII, in Humani Generis, 1950, Sect. 11, condemns the Modernist "appeasement which would fain put aside all the questions that divide us"---leading to unity but "unity in common ruin",) The Vatican II prescription is that the Catholic Church must treat with heresies 'on an equal footing', for all religions are good and God dispenses His graces through all of them, not only through the Catholic Church. And if all religions are good, why not all ideologies? Accordingly, John Paul II has quite explicitly declared his "respect for all ideologies". Lest all this be deemed not sufficiently tolerant, comprehensive, and up to date, the Council went even further and insisted that our "religious practice and morality (!) must keep pace with scientific discoveries and theories (!)" (The Church in the Modern World, Sect. 62). It is especially in the sphere of morals that credulous innocents in the New Church have eagerly accepted this fatal permissiveness. Vatican II's adaptation to the modern world means in effect that the father of the prodigal son should go and eat husks with the rebellious offspring. The reckless ecumenism which has resulted is a totally unCatholic infatuation which exposes the new Conciliar Church as merely one more Protestant sect. The new aim is the unity of all Christians - and others -no longer the return of all to Catholic unity. Rejecting solely the traditional Catholic Faith, the permissive new Church goes careering on, in the tolerant 'spirit of the Council'. John Paul II, who has welcomed "the unique inheritance left to the Church by John XXIII and Paul VI", and praised "their profound wisdom, and constancy and courage", has criticized aspects of Communist methods, but has not condemned Communism itself, or denied its right to tyrannize over hundreds of millions, including millions of his countrymen. He has criticized the political militancy of priests in South America, but not their adherence to Communist principles.

The Church which emerged from Vatican II has lost all four marks of the Catholic Church. Scores of thousands of priests and nuns have abandoned their calling, altars are stripped, tabernacles removed, the Eternal Mass suppressed, and immorality and sacrilege thrive. The Catholic Church as the mouthpiece of God spoke with authority on man's duties to God. The 'New Church', a mere human, earthly, social welfare organization, prates of peace and progress, man's rights, and economic developement. Formerly when the Pope spoke out, the world listened with respect. Since the Council, when the "Pope" speaks, even on the most sacred and delicate matter, countless bishops contradict him - and the "Pope" congtratulates them! Heaven, the destiny of mankind, is no longer mentioned. Instead, the goal is perfect happiness on earth in unity with all men of all beliefs and none - God or no God. The need for affliction to expiate sin and gain Heaven has no place in the preaching of the New Church, which neglects, to its peril, the ideals and the truths affirmed by Our Lord. Obedience to the New Church is disobedience to Christ. ✪

1983 - YEAR OF THE BIBLE

Public Law 97-280
97th Congress

Joint Resolution

Authorizing and requesting the President to proclaim 1983 as the "Year of the Bible".

Oct. 4, 1982
[S.J. Res. 165]

Whereas the Bible, the Word of God, has made a unique contribution in shaping the United States as a distinctive and blessed nation and people;
Whereas deeply held religious convictions springing from the Holy Scriptures led to the early settlement of our Nation;
Whereas Biblical teachings inspired concepts of civil government that are contained in our Declaration of Independence and the Constitution of the United States;
Whereas many of our great national leaders—among them Presidents Washington, Jackson, Lincoln, and Wilson—paid tribute to the surpassing influence of the Bible in our country's development, as in the words of President Jackson that the Bible is "the rock on which our Republic rests";
Whereas the history of our Nation clearly illustrates the value of voluntarily applying the teachings of the Scriptures in the lives of individuals, families, and societies;
Whereas this Nation now faces great challenges that will test this Nation as it has never been tested before; and
Whereas that renewing our knowledge of and faith in God through Holy Scripture can strengthen us as a nation and a people: Now, therefore, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the President is authorized and requested to designate 1983 as a national "Year of the Bible" in recognition of both the formative influence the Bible has been for our Nation, and our national need to study and apply the teachings of the Holy Scriptures.

Year of the Bible.

Approved October 4, 1982.

United States Senate

Today the leaders of America (not to mention the great host of ministers and pastors) don't realize that the Lord Jesus Christ has, in these last days, poured out His anger and fury upon Christendom, and especially America, because WE (not the Communists) have turned away from the law and judgments of God Almighty. I know that the name America is not in the Bible, but there is no other nation in the world today that is fulfilling the great national promises that the Lord made with the House of Israel. God, in His infinite wisdom and plan, saw to it that a representative number from each Tribe of Israel came to this great North American continent, and became regathered Israel. They established the greatest Christian, Bible-believing nation upon the earth. This was not just happenstance, but was orchestrated by an all-wise God. He has been blessing and guiding this great servant nation (even though it has not been sinless) from its very inception. And thank God that He has.

MARCH 1983

WHO HAS GIVEN AMERICA
TO THE ROBBERS AND SPOILERS?

PASTOR KARL F. SCHOTT
P. O. Box 291, Spokane, Washington 99210

ABBE GEORGES DE NANTES
(Is he a Traditionalist or Conciliar?)

by

Rev. J. Vida Elmer
St. Michael's Chapel
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He is the editor of a well known French traditional periodical, THE CATHOLIC COUNTER-REFORMATION (CCR). I have been familiar with its name for a long time, through reviews. The editor has been a sharp critic of the unwarranted reforms of the post-Vatican II era. Not long ago, he announced his plan to organize a "March on Rome" on May 13, 1983 with the purpose of confronting John Paul II, and publicly challenging him to recant his heretical words and actions, or to resign from his office. This is an excellent idea, the realization of which would be a landmark in Church history.

I am sorry that I know only a few words in French. I could not read the French editions of the above named newsletter. But recently, somebody sent me a few copies of the English edition. Going through these papers, I can wholeheartedly agree with the editor on his stand on the ancient Latin Mass, and on his defense of the purity of faith. However, I have been puzzled by his stand vis-a-vis the hierarchy of the Conciliar Church. To put it briefly, his statements on this subject are confusing and contradictory. I did not expect that from a seasoned traditionalist editor.

In this age of general confusion, the last thing we need is more confusion. We expect sincere traditionalist writers to clear up the existing confusion, not to create more of it.

Most probably, the bishop-consecrations in 1981, performed by Archbishop Martin Ngo-dinh-Thuc, came as a surprise to Abbe de Nantes (as it happened also to many other people); the event interfered with his previous reasoning, and thus, his first reaction was condemnation of the consecrations.

In the English edition of the February 1982 issue, Abbe de Nantes called the consecration of the traditionalist priests to the bishopric "certainly valid, but schismatic...whereby they (conservatives) left the so-called conciliar Church and made their own Church apart". (Emphasis in the original) The construction of the sentence leaves no doubt that the author did not go along with the conservatives. He did not leave the Conciliar Church, thus we can justly regard him as a member of the Conciliar Church.

It was Cardinal Benelli (died in October 1982) who coined this name "Conciliar Church" for the new, post-Vatican establishment. Archbishop Lefebvre and all the traditionalists gladly accepted this name as a designation of a new Church which is different, even opposing, the Catholic Church. Thus, one cannot be a member of both Churches at the same time. The membership in one of them excludes the other. (I do not want to repeat here all the clear quotations from Archbishop Lefebvre proving this statement. You can find them in traditionalist publications.)

In spite of his attachment to the Conciliar Church, Abbe de Nantes calls himself a Catholic. "We are against the Conciliar Reform without, at the same time ceasing to be Catholics." (Emphasis in the original.) I wish he would have said: "We are against the Conciliar Reform, because we are Catholics". This would be much clearer and agreeable. He continues: "We are Catholics, subject to the Pope and to the Bishops in communion with him, without thereby submitting to their schismatic, heretical, destructive reformism." (CCR, Febr. 1982, pg. 17) "Even if we were to see the worst...we should remain in the state of submission to the Pastors of the Church, but in rebellion against their rebellion, in opposition to their schism and heresy." (Ibidem)

There are other statements of similar vein in the above mentioned issue. At first reading, you are inclined to admire the intellectual distinction made by the editor. But when you try to put his advice into practice, you will be completely at a loss. Just one simple question can pierce the "brilliant" balloon:

- How can one be in submission and rebellion at the same time?

He might answer you:

- You should know when to obey and when to rebel.
- All right, but who will tell us the "WHEN"? Who will tell us where the borderline is between submission and rebellion?

Evidentally, the author cannot be with us all the time in order to give us his advice in the millions of cases of everyday life. He leaves the task of forming an error-

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free judgment to the individual Catholic, even in cases which would tax the ability of the most learned theologians.

The editor says that when the orders given by a superior (bishop or pope) go against the faith, or moral law, or charity, the faithful and priests should disobey those orders "once, twice, a hundred times on one or a thousand points, as many as necessary". Nevertheless -as he says - we should be in submission to the Pastors of the Church. However, the big question is: Who are the Pastors of the Church? Without clarifying this point, people might submit themselves to persons who are not Pastors, but the enemies of the Church.

It is simply impossible for the average Catholic to consult the books of moral and doctrinal theology, of Canon Law, before he would decide, in hundreds of particular problems of our days, as to whether he should obey or disobey his ecclesiastical superiors. To tell Catholic faithful to be in submission and rebellion at the same time is the most frustrating and confusing advice that can be given to anyone. Demanding to reject schism, heresy, and evil intentions of the superior, while at the same time to keep the person of that superior in respect, and to keep oneself in submission to him, is simply a non-sense. It is one thing to say something in principle; it is another one to put it into practice. Rejecting heresy and keeping yourself in submission to the heresiarch is easier to preach than to practice.

It would be the same as to advise, after the seven deaths in Chicago, the TYLENOL users: "Remove and reject from the Tylenol capsules only the poison, but keep the Tylenol!!" Hearing such advice, people would tell you to your face: "You are out of your mind!" The separation of the poison is possible in principle, but not in practice. How could the average customer, without having an ultra-modern testing laboratory decide which capsules are poisoned and which are not? The only practical way of defending society from the deadly poison was to remove all Tylenol capsules from the shelves. The only practical way of self-defense against spiritual poisoning is to remove the heresiarchs from positions of leadership.

In one instance, Abbe de Nantes is right: we should submit ourselves to the Pastors of the Church. But he fails to tell us where we can find those Pastors. All we see in the Conciliar Church is a bunch of ravenous wolves who are devouring the lambs. To demand that we be in submission to those ravenous wolves - after the Conciliar bishops and popes have poisoned the souls of millions of Catholics - is nothing short of madness. If the good Abbe regards those ravenous wolves as Pastors of the Church, he commits a fundamental mistake which entails disastrous consequences.

Evidently, the editor leaves his readers in darkness about the fact that there is a great difference between true pastors of the Church and the ravenous wolves roving in the Church. If we have to disobey and rebel (according to the editor) a thousand times against heretical and immoral orders, it is proof that in a given diocese these orders do not come from a pastor, but only from a ravenous wolf. Then, we have to reject not only the orders, but also the person from whom the orders come. This is the first line of self-defense against spiritual poison.

No doubt, you can find a few pastors in the "remnant" Church. Among them is the good Bishop Castro de Meyer in Brazil, now in retirement. He kept the Tridentine Latin Mass in his diocese, but he does not want to actively fight for the restoration of Tradition.

Archbishop Lefrbvre had put on a good fight for Tradition, especially in 1976, but he has refused to give traditionalist bishops to the "remnant" Church.

The only Catholic bishop who was willing to consecrate pastors for the Catholic Church is Abp. Peter Martin Ngo-dinh-Thuc, the former Archbishop of Hanoi, Vietnam. He is now 85 years old.

The good Abbe de Nantes demonstrates his blindness when he regards Archbishop Thuc and his followers as schismatics who "left the conciliar Church, and made their own Church apart". (CCR, Febr. 1982, pg. 17)

A good way to confuse and lead astray the readers is when the author combines two (or more) sentences; one of them is absolutely true, the other is a supposition which is not true. The above quotation is half true, half false. It is true that Archbishop Thuc and his followers left the Conciliar Church. They did it because the Conciliar Church is a schismatic and heretical Church. Archbishop Lefebvre said: "All those who cooperate in the realization of this upheaval, who accept and adhere to this new Conciliar Church, enter into schism." (See: The Roman Catholic, Aug. 1982, pg. 1).

The second part of the statement from Abbe de Nantes is totally false: "...they made up their own Church apart". - No. They did not set up their own Church, they simply remained in the Catholic Church, however small this Catholic Church became in our Apocalyptic days. "All the earth followed the beast in wonder." (Apoc. 13,4)

Those are in schism and heresy who remain in the Conciliar Church. If Abbe de Nantes has not left the Conciliar Church, as he implies, then, how can he call himself a Catholic?

Here is another sentence from the February 1982 issue of the CCR, which is able to ensnare the unaware: "We must always remember that the risen Jesus Christ is sovereign Lord and master of His Church and that He knows what has to be done in such cases, without our having the audacity to claim to substitute ourselves for His justice and judgment."

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It is true: Christ knows what is to be done.

It is false to imply that we - rejecting the false prophets - substitute ourselves for His justice and judgment. We only follow the judgment of Christ when we resist and reject the false prophets, and say to them: "Begone, Satan".

We have received the same advice from the Apostles, too. St. John said: "If anyone comes to you and does not bring this doctrine, do not receive him into the house, or say to him, Welcome. For he who says to him, Welcome, is sharer in his evil works." (2 Jn. 10,11.)

St. Paul: "But even if we or an angel from heaven should preach a gospel to you other than that which we have preached to you, let him be anathema! As we have said before, so now I say again: if anyone preach you a gospel other than that which you have received, let him be anathema! (Gal. 1, 8-9.)

You should note that the rejection is aimed not only to the false doctrine, but also to the person who brings the false doctrine. Likewise in the penal Canons of the Church, the person is condemned who represents the false doctrine. E.g. Canon 1757: "Whoever would say that the Canon of the Mass contains error, therefore, it should be abrogated: - let him be anathema! (Denzinger)

Regarding the conciliar bishops and popes, a question might arise:

- Are they really false prophets? Are not we too severe and rash in our judgement when we reject them?

For an answer, let me quote Abbe de Nantes himself. We don't need to use harsher words than he had used against the conciliar popes. He condemns the "erotic obsession" of JP2. (CCR, Febr. 1982, pg. 1.)

"John Paul II is a public sinner." (Headline, CCR, July 1982, Pg. 2)

"John Paul II is thereby excommunicated." (ibidem, pg. 2)

In spite of such evaluation, Abbe de Nantes wants Catholics to remain subject to that immoral, public sinner, to that excommunicated cleric. This defied all logic.

Abbe de Nantes as a good historian can recognize the facts, but his theological reasoning is inconsistent. We all know that everybody makes mistakes. But the one who is earnestly seeking the truth, will rectify the mistakes as soon as he becomes aware of them. We are now in December 1982; but I don't know if the good Abbe clarified in any way his confusing contradictions written in the February issue of his newsletter. The following quotation might be an explanation to his inflexibility: "Having fixed our line of conduct, our cretan (sic) line, in the years 1967-68, we are not budging from it." (CCR, Febr. 1982, pg. 17.)

Since 1968 many things happened, circumstances have changed, documentary publications appeared, etc. Not to take all these into consideration is not the sign of logical flexibility.

Certainly, the February issue of Abbe de Nantes' newsletter did not induce me to subscribe. His foggy idea of the Conciliar Church as being the Catholic Church makes him a French variety of Michael Davies.

★ ★ ★

BENJAMIN FRANKLIN'S WARNING ABOUT THE JEWS

"There is a great danger for the United States of America. That great danger is the Jew. Gentlemen, in whichever land the Jews have settled, they have depressed the moral level and lowered the degree of commercial honesty. They have created a State within a State, and when they are opposed, they attempt to strangle the nation financially, as in the case of Portugal and Spain."

"For more than 1700 years they have lamented their sorrowful fate, namely, that they were driven out of the motherland; but gentlemen, if the civilized world today should give them back Palestine as their property, they would immediately find pressing reasons for not returning there. Why? Because they are vampires and cannot live on other vampires. They cannot live among themselves. They must live among Christians and others who do not belong to their race."

"If they are not excluded from the U.S. by the Constitution, within less then a hundred years they will stream into the country in such numbers that they will rule and destroy us, and change our form of government for which Americans have shed their blood and sacrificed life, property, and personal freedom. If the Jews are not excluded, within 200 years, our children will be working in the fields to feed the Jews, while they remain in the Counting House gleefully rubbing their hands."

"I warn you, gentlemen, if you do not exclude the Jew forever, your children and your children's children will curse you in your grave."

"Their ideas are not those of Americans. The leopard cannot change his spots. The Jews are a danger to this land, and if they are allowed to enter, they will imperil its institutions."

"They should be excluded by the Constitution!"

Copy of the original from the written records of Charles Pickney of South Carolina, of the PROCEEDINGS during the drafting of the U.S. Constitution at the Constitutional Convention in 1789 --re: THE STATEMENT OF BENJAMIN FRANKLIN at the Convention concerning Jewish immigration. (Original in Franklin Institute, Philadelphia)

LETTERS TO THE EDITOR

December 27, 1982
Feast of St. John Apostle

Dear Father Jones,

Greetings to you from Northwest Oklahoma...!
This last tape you sent was great...!!

After school I have been working on the potters wheel in my classroom. Trying to improve on my skills. To keep me company I have been taking my tape recorder with plenty of tapes. That is how I was able to listen to your tape three times.

Here is an interesting passage from a book I have been reading about early American History. I felt like you might enjoy it. "The French and Spanish martyrs were willing to be the grains of wheat which fell into the earth and died. In soil watered with the blood of their sacrifice, God could now plant the seeds of the nation which was to become the New Promised Land." This was taken from the book The Light and the Glory by Peter Marshall and David Manull. Although the authors are not Catholic they have very interesting things to say about the beginnings of our nation....

I have a history text book that I have been using in school that I have some questions about. My questions concern the content of the material. The book is the most conservative pro-American World History text available in Oklahoma. The questions that I have is on how it treats the Catholic Church and Faith. The title of the book is A World History, A Cultural Approach, by Daniel Roselle. Publisher Ginn. Do you know of any real good Catholic World History teacher that could critically review this book for me so I could be sure that I am not teaching a false history to my students? I could send them a copy of the text book and they would be able to write their criticisms any where inside pointing out any errors. I don't use any of the material on evolution, India, China or early Japan. Only Western Civilization. Currently I am only teaching one section of World History in High School. Next year I'll have two full classes and every year after that. In class we were able to talk about the different Saints so I brought in a copy of The Incorruptibles. A few students borrowed it to read. We also were able to talk about the Elizabethan Martyrs. Told them about the story in the book Come Rack, Come Rope. My goal is to have a very complete history class.

With this letter we are enclosing a check of $20 to you to take care of the last two tapes and another year of the Sangre de Cristo Newsnotes. The last tape you made had the best sound quality yet.

On Tuesday we plan on showing at our home a Western Goals film "No Place to Hide". Later in the week we will be showing the John Birch Society's Council Dinner speech on the United Nations. Roger Vale from the Society is bringing us the T.V., vidio machine and tapes. We don't have a T.V.! That takes a lot of people by surprise. Most people cannot imagine anyone not having a T.V. Some of the people feel like we are depriving our children by not having one. Hopefully the only thing we might deprive them of is eternal life in Hell.

So much for this long winded letter. We hope it finds you in good health. Maybe with all the snow you will be able to get caught up on all your work.

Best Wishes to you from all of us.

David Elder
Laverne, OK 73848

January 2, 1983

Sangre de Cristo Newsnotes
Box 89 DB
Westcliffe, CO 81252

Reverend and dear Father:

Enclosed you will find a check for two dollars ($2.00) for a sample copy of your publication Sangre de Cristo Newsnotes.

A Constitutional Patriot member gave me a copy of The Duck Book in which I read a small article by you in regard to the Catholic Church - "will the real one please stand up! Is John Paul II an anti-pope?" Then in this week's diocesan paper, The Observer, there was a quite lengthy article about new canon laws in 1983. After having read so much about the Trilateral and the infiltration of the Vatican with marranos, I have become very upset with what is happening to our religion. It certainly coincides with what I have been reading about the destruction of the Catholic religion. If Pope John Paul II signs the final draft for holy days to be dropped, Catholics to be permitted to become Masons, Catholic permanent deacons to remarry, Catholics to choose cremation and lay preaching allowed in Catholic churches, then I am forced to believe he is one of the marranos but I hope God will forbid this.

I am very concerned about my religion and would appreciate knowing more about the subversiveness that is undermining it.

Yours respectfully,
F.S.
Rockford, Ill.

AN OLD BISHOP IS FADING AWAY

by REV. J. VIDA ELMER St. Michael's Chapel
P.O. Box 85 Glenmont, NY 12077

Traditional Catholic people are often embarrassed, even scandalized by the continuous fighting among traditionalist groups. In the United States, before and after Christmas of 1982, there was a short period of lull in the fight. I was hoping again that the cease-fire would develop into peace. This hope, however, was shattered (not the first time) when I received the January issue of "The Roman Catholic" (edited by the priests of St. Pius X Society) which contained a fouteen-page-long critique on Archbishop Peter Martin Ngo-dinh-Thuc, the former Ordinary of Hue, South Vietnam, and on the new traditional minded bishops consecrated directly or indirectly by the Vietnamese prelate.

I am afraid a bitter warfare among traditionalists will heat up again. The author of the above mentioned critique is shielding his real identity under the penname of "Peregrinus". - This is the first thing I am resentful of. "Peregrinus" attacks bishops and priests by name. It would be fitting and decent to take responsibility of his statements under his real name. But anyway, we can always hold the editor of the paper responsible for the printed accusations.

In connection with the above named recent bishop consecrations, the following subjects were given critical remarks by "Peregrinus":

(1) The VALIDITY of the consecrations;
(2) The NECESSITY of the consecrations;
(3) The method of selecting the candidates;
(4) The performances of the new bishops.

I wish to address myself to each of the above subjects, although, not necessarily in the sequence stated above. If the subjects cannot be squeezed into one monograph, I'll deal with them in the next one. As a preamble, I reveal my purpose, which is to defend the VALIDITY and NECESSITY of the consecrations, while leaving the criticism directed against persons and their performances stand on its own merits.

"Peregrinus" states his good intention which would be to warn good Catholic people who are unaware of the hidden dangers emanating from the above mentioned consecrations. But regardless of his good intention, I am sure, there will be counter-attacks with more vitriolic charges exchanged among the fighters. "Cui prodest?" ("Who will benefit by it?") Certainly, not the much needed unity among traditionalists. (As an intermission, I express my desire that "Peregrinus" would devote an equally detailed critical study to cast light on the origin and activities and "episcopacy" of Francis SCHUCKHARDT).

In my present monograph, I try to give my readers an impartial evaluation of the charges brought up by "Peregrinus". Of course, by doing this, I have to take the risk of incurring the displeasure of either side of the dispute; and possibly one of them, or both of them will "excommunicate" me. By this time, however, a seasoned traditionalist person has become accustomed to such "excommunications" which have been showered upon him by the different factions of traditional, or not-so-traditional people, priests, bishops. Usually, I don't like to mention names in a critical study; but since "Peregrinus" has already exposed the names, I feel free to do the same thing. This writing intends to be a clarifying expose with the purpose of mitigating the bitterness of a new warfare, and of limiting it, possibly, to the smallest number of people involved.

The article of "Peregrinus" bears this title: "TWO BISHOPS IN EVERY GARAGE." Surely, such a title instantly reveals the exaggeration of a biased mind. The author explains the title at the end of his article. Relying on the opinion of his Mexican friend (no name was given), "Peregrinus" calculates that within a few years, there will be hundreds or thousands of "ignorant" bishops, promising "a prelate in every pot, and two in every garage."

This unfounded projection intends to scare concerned Catholics by insinuating that the Palmar de Troya fiasco would repeat itself in the United States.

Instead of imagination, let us observe the facts. At present, there are two bishops in the United States stemming their recent consecrations from Archbishop Martin Thuc. Both of them have been educated in pre-Vatican seminaries. Both of them have served long years in the priesthood of the Catholic Church, before their recent consecrations. I can tell you that Bishops George Musey and Louis Vezelis, O.F.M., for the time being, do not want to consecrate anybody to episcopacy. They think that they are able to take care of all the traditional Catholics in the United States. They already divided the country between themselves. The dividing line is the Mississippi River. Bishop Musey will take care of the West, Bishop Vezelis of the East. It is that simple. (**)

Thus, "Peregrinus" proved himself wrong; unless, he looks at the United States as a rather large garage. In that case, he would be right: two bishops in it!

- How do we know the intentions of these bishops?
- They themselves revealed it to us.

continued from page 10

On January 28, 1983, Archbishop Ngo-dinh-Thuc, flanked by Bishops Musey and Vezelis, held a conference for independent traditionalist priests in Baton Rouge, Louisiana. At the conference, the priests, in spite of the fact that the new bishops were not selected by them for consecration, ostensibly showed no opposition, but accepted the episcopal consecrations of the two as a "fait accompli". [Actually, Fr. Robert McKenna, O.P., having heard about the impending consecration of Fr. George Musey by the Mexican prelates, sent a telegram to Mexico with the request, not to proceed with the consecration until the independent traditionalist priests would have a chance to present their candidate. The telegram either did not arrive on time, or it was ignored by the Mexican prelates. Any way, the consecration took place in Acapulco, Mexico, on April 10th, 1982 (*) - If "Peregrinus" categorizes this as a rather hasty procedure, I cannot disagree with him, in view of the following quotations: "...no man takes the honor to himself; he takes it who is called by God, as Aaron was" (Hebr.5, 4). "For he is not approved who commends himself, but he whom the Lord commends" (2 Cor. 10, 18).]

At the conference, however, the priests expressed their desire that, at least two more traditionalist priests should be consecrated to the bishopric, - according to the selection of the independent traditionalist priests present at the conference.

An Old Bishop Is Fading Away

For this proposal, Archbishop Martin Thuc gave no answer at all. He was just sitting there seemingly emotionless, giving no indication whether he understood the proposition, or whether he wished to comment on it either in a positive or negative way. This observation gave me the impression that we independent traditionalist priests have to discount him as a policy maker in our troubled time. Probably the age (more than 85 years) and past tribulations have caught up with him. ("Peregrinus" in his critique expressed the same feeling about the Archbishop.)

The two new bishops, however, made it clear that they don't intend to consecrate anybody, for the time being; they don't intend to bring forth a "bunch of bishops" feuding with each other. They thought that unity would best be preserved if everybody (priests and laity) would submit themselves to their "jurisdiction". (I am certain that these prelates will be offended seeing that I have put their "jurisdiction" in quotation marks. They think it is absolutely sure for them. I think that it is not absolutely sure for them. At a later date, hopefully, I will deal with that subject in a separate monograph.) - After they gained the episcopacy through hasty consecrations, they suddenly remembered and cited the words of Saint Paul the Apostle: "Don't lay hands hastily upon anyone." (I Tim. 5, 22). They regard themselves as the only authentic bishops in the United States. Thus, whoever won't acknowledge their supreme leadership, he (or she) is out of the Church and puts in grave jeopardy his eternal salvation. (I wish, if only they would exercize leadership in some actual and worthwhile project, like supporting the MARCH TO ROME plan of Abbe de Nantes, who intends to go to Rome on May 13, 1983, and to publicly challenge the heresy of John Paul II. So far, I have not heard a word supporting this "MARCH" from the new bishops. But we have heard and read many words about their own authority which all shall obey.)

Of course, this authoritative approach will back-fire. Instead of gaining priests and lay people to the true Catholic religion, they will lose them. Unity will not be enhanced, but further diminished.

Archbishop Lefebvre has never demanded for himself this exclusiveness. He has never threatened anybody with excommunication who did not join one of his Mass-centers. He went, where he was invited, gave the different traditionalist groups his services, and then, left and let them live in peace. Not so the new prelates of Msgr. Thuc. They demand unconditional surrender to their "jurisdiction" from everybody who wishes to remain Catholic.

Roboam vs. Jeroboam

All this brings to my memory the ancient story of ROBOAM and JEROBOAM, that you can read in the Third Book of Kings, in chapter 12. After King Solomon died, his son ROBOAM took over the throne. The people petitioned the new king to ease their tax burden, which they felt was heavy during the reign of Solomon. The elderly members of the Council advised the new king to listen to the people and to give them temporary concessions, in order to secure their loyalty to the king. ROBOAM rejected the advice of the elders. He formulated his answer to the petition of the people according to the advice of the young men who "had been brought up with him". "And he spoke to them according to the counsel of the young men, saying: My father made your yoke heavy; but I will add to your yoke. My father beat you with whips: but I will beat you with scorpions." (v. 14) "Then the people seeing that the king would not hearken to them, answered him, saying: What portion have we in David? ...Go home to thy dwelling, O Israel. Now, David, look to thy own house. So Israel departed to their dwellings." (v. 16) "...and there was none that followed the house of David, but the tribe of Juda only." (v. 20)

The Seminaries of the New Bishops.

It was the end of May 1982, when a number of traditional priests came together in Dallas, Texas, with the two Mexican prelates, Bishops Carmona, Zamora, and Bishop Musey. Fr. Louis Vezelis, O.F.M., also present, was still a loyal supporter of John Paul II. -The subject of establishing a traditionalist seminary was not discussed in detail; it was only mentioned with the promising statement that there were already twenty candidates for such a seminary.

In August 1982, at the time of Fr. Louis Vezelis' consecration in Buffalo, N.Y., the participating priests and people were led to believe that the two-story, brick, empty school building next door to the spacious church would be soon converted into a flourishing seminary. It is reasonable to assume that such a promise influenced the decision, and hastened the consecration of Fr. Louis Vezelis, O.F.M. Anyway, in the German-language issue of the EINSICHT (Dec. 1982)

continued on page 12

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you can read that the priestly seminary in Buffalo, N.Y. recently opened; then, you can see impressive photographs of the church and surrounding buildings. But only the critical onlooker will notice that the windows are still boarded up, indicating that the buildings are empty and waiting for extensive renovation. Besides, Bishop Vezelis acknowledged (Jan. 28, 1983) that he did not yet have the Deed (official proof of ownership) to the buildings. (Did you know this, Dr. Heller, EINSICHT?)

The description of the situation at St. Bonaventure's Seminary in Rochester, N.Y. by "Peregrinus" is fairly accurate. There are three Franciscan seminarians and one professor: Bishop Vezelis. At present, there is temporary help, Archbishop Ngo-dinh-Thuc, who is, allegedly, teaching Latin to the students.

Lately, about a half a dozen boys arrived there from Mexico as students of the preparatory seminary.

The situation at Bishop Musey's "seminary" in Waterford, Virginia, is not brighter, either. The house is a small building filled up to capacity by four persons: two sincere elderly priests as professors, and two candidates for priesthood. One of these candidates is a 69-year-old man, who just started his seminary life a few weeks ago.

One wonders why the two bishops could not come to terms with each other, and establish a single seminary combining the strength of professors, seminarians and material resources. Why do we traditionalists pretend that we are big, when we are not big? Why do these two bishops pretend that they have all the answers to all the problems without asking the cooperation of the few traditionalist priests? The new bishops do not ask for cooperation. They demand submission. Allegedly, they are planning to address themselves in a letter to all the priests demanding their formal submission, or face formal excommunication by the two "authentic" prelates. Maybe, reading this early exposure of their rather peculiar plan will make them reconsider. -Anyway, such and similar steps for establishing "unity" will backfire and will cause more divisions, fragmentations. -

Although the above lines did not exhaust the issue, at least they shed some light on the method of selection, and on the performances of the new bishops. More on these will come later. And I have yet to deal with the main issues which are: the VALIDITY and NECESSITY of extra-canonical consecrations.

Regardless of the primitive procedure of selecting the candidates for episcopacy, and regardless of the positive or negative performances that the new bishops have displayed, - the validity and necessity of the consecrations are independent issues, and we should deal with them accordingly. I intend to do that in my next monograph.

"Heretic" and "weak" are two words with different meanings. They are not interchangeable at will. However, when the Lefebvrians by their own utterances are confronted with the heresy of JP2, suddenly they are calling him a "weak" Pope.

Fr. Carl Pulvermacher in March 1982: If the Pope puts his signature to the new Code of Canon Law, "...he will have to be considered a heretic and as an enemy of the Church." (The Angelus)

JP2 did sign and promulgate the new Code on January 25, 1983.

Fr. Carl Pulvermacher in February 1983: "The Chair of Peter is not vacant but it holds a weak occupant." (The Angelus)

Now, which is the truth: "weak" or "heretic"?

Pulvermacher, Pulvermacher, convertere ad Dominum, Deum tuum!

(*) EINSICHT, Dec. 1982

(**) Coming of "ignorant" priests, however, has a greater probability.

(LETTER TO THE EDITOR)

Father Daniel E. Jones
SDCN Box 89
Westcliffe, CO 81252

Dear Father D. Jones,

Please renew my subscription to Sangre de Cristo Newsnotes - enclosed is $10.

How can the Holy See be vacant - they were duly elected, truly the Church is in a Holy Mess, the Catholic Church has left us, what to do, it's worse than Protestant.

I agree by Rev. J. Vida Elmer, St. Michael's Chapel, Glenmont, N.Y., 12077.

Please give me proof that the Holy See is vacant. No where do you find it.

Sincerely,
Foremost a Catholic, will remain such - even if we have no mass left but protestant masses. Who wants them?

Miss Rose Stark
Sask., Canada

(ANSWER TO THE ABOVE LETTER)

12-29-82

Dear Rose,

Thanks for your letter and subscription. Anti-popes have occupied the Holy See in the past - e.g. 1108 to 1116 is a classic written up in the old Catholic Encyclopedia. Are Paul VI and John Paul II anti-popes? Would a real Pope promote Marxism and Communism and the "cult of man" as these do? Would they desecrate the Holy Mass and substitute in its place an abomination? I can't answer your question here, but you may well find it in due course in articles in the SDCN.

Fr. Jones

A CALL TO UNITY

by Rev. Craig W. Lewis

According to the dictionary the word "unity" means: The state of being one, singleness, the quality of being one in spirit, sentiment, purpose, etc. The word "accord" means the same thing. Look how many times these words are used in the book of Acts alone: Acts 1:14, 2:1, 2:46, 4:24, 5:12, 7:57, 8:6, 12:20, 15:25, 18:12, 19:29, (Please read each). The same concept is in Romans 15:6, "That you might with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

I believe when we in the Body of Christ (all who have accepted Christ's salvation) begin to unite our selves both within our specific denominations and between denominations in the unity and power of God's Word, we're going to see the world shaken. The reason the power of God has not been demonstrated as God would have liked in the past is because believers were not in unity. The Bible teaches that in the last days the Body of Christ is going to become unified and the power of God is going to be demonstrated as never before.

Although we have diverse backgrounds and different names over our ministries we must come to harmony and unity. Not by compromising the Word of God as the one world Council of Churches would have us do, instead unite on the Word of God.

Each of our diversities has brought its traditions and beliefs apart from written scripture, those we may not have complete unity on, but the Bible says love (not religion) covers a multitude of sins. Satan is going to make an all out end-time assault on the people of God. As we unite in love in the unity of the Word of God, the Body of Christ will rise in triumph over the enemy. I Cor. 3:3-9, the Apostle Paul wrote that "We are laborers together with God..." The recent book I read,recommended by Father Dan, "ONE SHEPHERD, ONE FLOCK" was very good. Even though I have some difference of opinion on some points surprisingly there are fewer differences in belief and practice than most would suppose. The one thing I have no quarrel with is the Word of God.

How many of us have forgotten the fruit of the Spirit in Galations 5:22-23 as we looked down our religious, pious noses and judged our fellow man? Most of the time in absence of love and much lack of knowledge. The Bible says a true believer can be known by his fruits. What fruits? Church groups are too quick to criticize fellow believers. If they'd read the Apostle Paul's writings they'd know he said, "If you are strong in the faith, don't criticize the one who is weaker in faith".

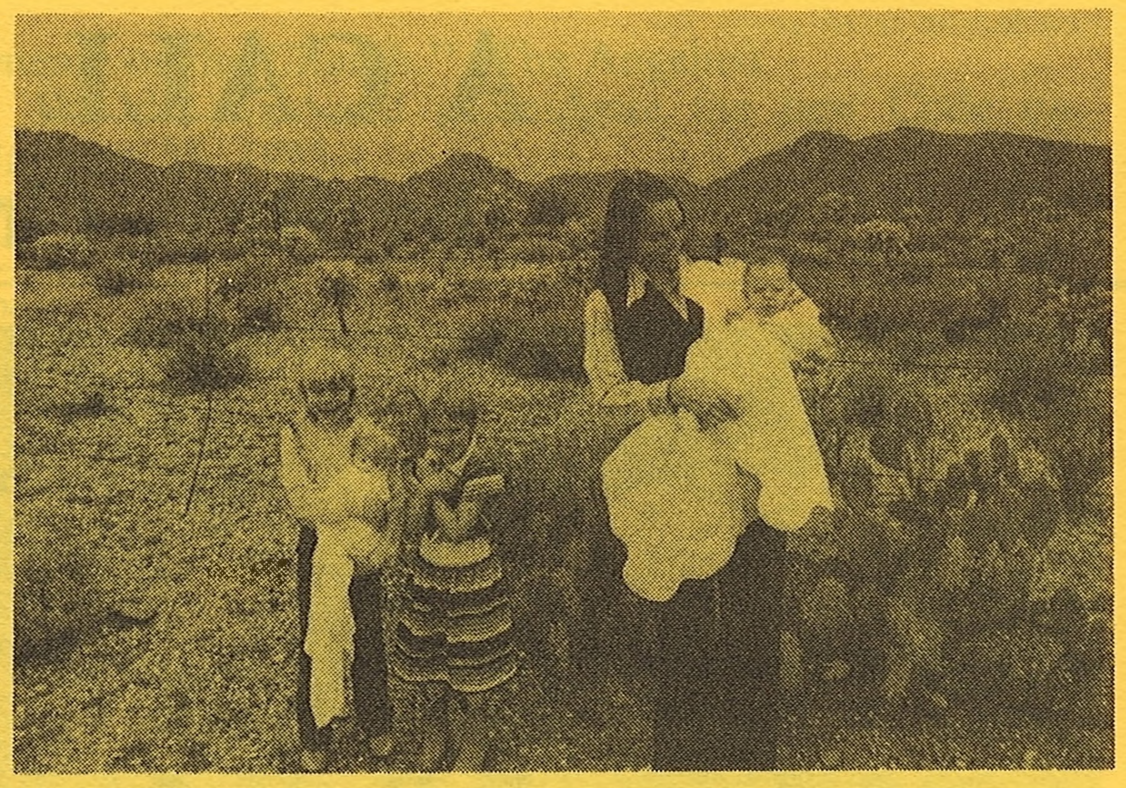
Those strong in faith should be willing to condescend to fellowship the others. They should be able to work with them until they can raise them to their own level of faith. That's unity in practice. Ps.75:6,7 says "Promotion comes neither from east, west or south, God is the judge: He putteth down one, and setteth up another."

If you do your part in building the Kingdom, God will promote you. Don't look at the other, worry about where you stand. Always be full of love and full of the Word of God. Paul warned us about this self importance, "Where there is no unity, strife comes in, then division, then faith quits working, and when faith quits working, sickness appears, financial disaster appears, spiritual stagnation sets in, and everything becomes a mess, simply because somebody thought more highly of himself than he should have."

Many churches today have, as 2 Timothy 3:5 says, "...having a form of Godliness, but denying the power thereof." I close with Philipians 2:1-5, "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that you be likeminded, having the same love, being of ONE ACCORD, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem the other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus..."

Father Dan, does that answer your question as to why a Baptist minister and a traditional Catholic priest can be such good friends? God is love, we love one another, even as Christ loved us. Both of us see the problem of unity within our denominations, yet refuse to disobey God's greatest commandment. Love one another.

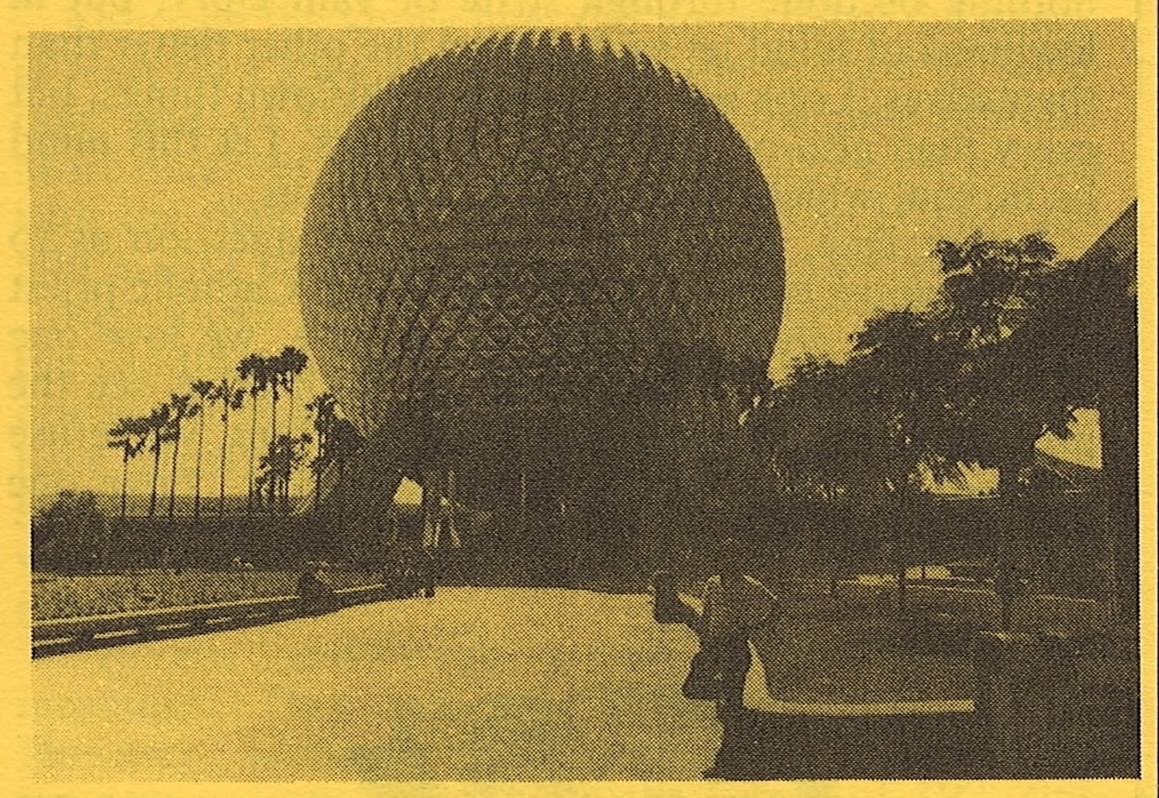
Mrs. Teresa Benns holds her little godchild, Rosemarie Davis, after the baby's Baptism last October.



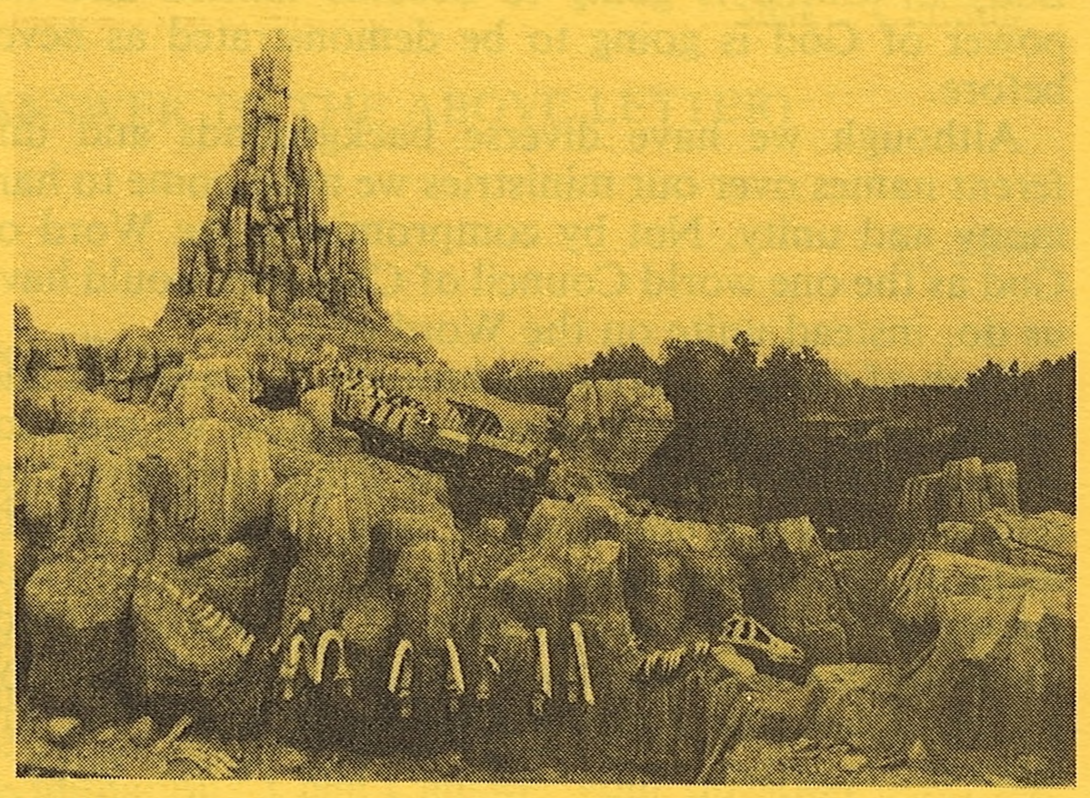
In January Mrs. Jean Davis and her family journeyed to Arizona to visit Grandma and Grandpa Jones.

In Cocoa, Florida, the traditional Catholics use the American Legion Hall for Sunday Mass. Feb. 20th your editor offered Mass there. Pictured with me are (l to r) Gene Rocque, Ray and Don DeFillips.

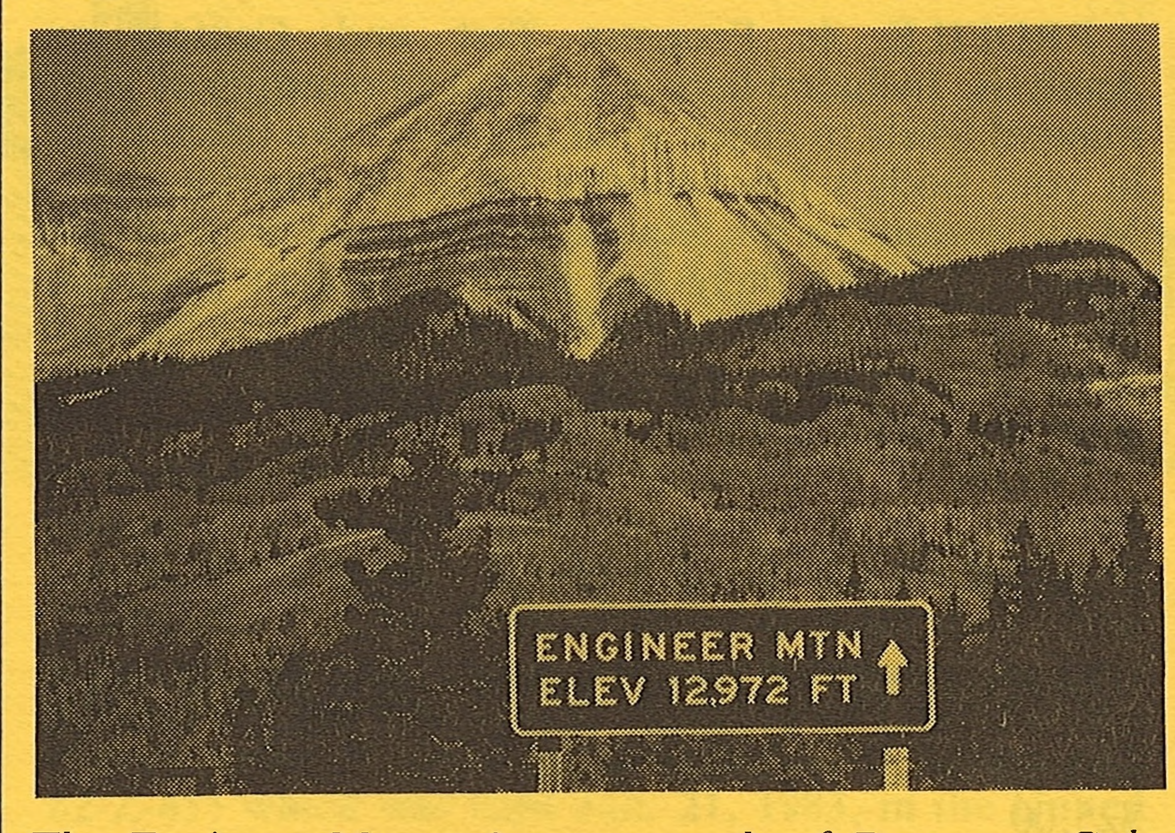
While in Florida, traveling companion Rev. Craig Lewis and I did a little fishing in the Atlantic Ocean.



We enjoyed a day at Walt Disney World's EPCOT Center.



Another day we took in the Magic Kingdom at Disney World, here taking the mining train tour through the Old West.



The Engineer Mountain area north of Durango, Colorado, is one of the most scenic areas in the state.

The Mike McManus clan home for the Christmas season. (Southeast of Durango, Colorado.)

Holy Family Chapel at the Carl Bollinger home in Olathe, Colorado. Holy Mass is offered here on the 5th Sundays of the month when they occur.

Rev. Craig Lewis, Bob and Doug Hunt getting in some firewood for the winter. Great exercise!

When spring comes to the Wet Mountain Valley, it's gorgeous!

Lake DeWeese, five miles north of Westcliffe, attracts quite a few fishermen and campers during the summer months.

HAIR ANALYSIS AND MINERAL BALANCING

In recent years there have been some fascinating discoveries and scientific breakthroughs in the health field. One has to do with nutritional therapy and the relationship between mineral deficiencies and excesses in the body. It is now possible to have the mineral content of ones hair accurately measured. If a mineral deficiency or excess exists in the hair, it usually indicates a mineral deficiency or excess within the body. Analytical Research Laboratories in Phoenix, Arizona, are pioneers and experts in this field. Every year they do thousands of hair analyses and have developed a practical computerized way of interpreting these tests.

As I mentioned in previous newsletters, a hair analysis test with the vitamin, mineral and diet program follow up, has noticeably helped my father in his fight with cancer. It has helped me with a hypertension problem I'd had for years without being able to adequately diagnose or treat it.

As a supplement to this issue I am enclosing a flyer on hair analysis and a special envelope that you or someone you know who is interested in getting their hair analyzed may use. (N.B. The hair sample should be collected in a smaller envelope or ziplock bag with your name and address printed on it, and then inserted into the pocket of the hair analysis envelope.) Fill out parts 2 and 3, enclose your check (made out to Father Dan Jones), and mail it back to me.

With profiles 2 and 4 the ARL will provide you with a page in which they recommend specific vitamin and mineral supplements based on the results of your hair analysis. Other things being equal, I normally would advise that one not order more than the 30 day supply, if you are going to order supplements. These can be ordered at the same time you send in your analysis, or you can wait to see what your analysis is like before deciding whether to order them or not. I've found that frequently a 30 day supply will run between $100 and $150. So if you fill out part 4 on the order form ordering supplements through me, please send along $125 (check or money order made out to Father Dan Jones) and I will bill you for the balance or refund the difference. The ARL also has recently begun a mini-program on supplement recommendations which some people find more desirable, and it is also often noticeably less expensive. If the mini-program interests you, please write "mini-program" in the open space in part 4.

PROFILE 1. Laboratory Mineral Test Only. This is the basic assay that shows the mineral levels and ratios. You are provided with a chart that identifies the patient and graphically decribes the results of the test. With this profile, you do your own interpretation. COST: $30.00

PROFILE 2: Lab Test and Complete Interpretation. This includes the entire Tissue Mineral Assay test with charts that graphically show the results of both mineral levels and ratios, plus a thorough descriptive interpretation that lists trends, gives detailed paragraphs of explanation of the results, provides vitamin and mineral supplement recommendations, and compares significant mineral ratios. COST: $50.00

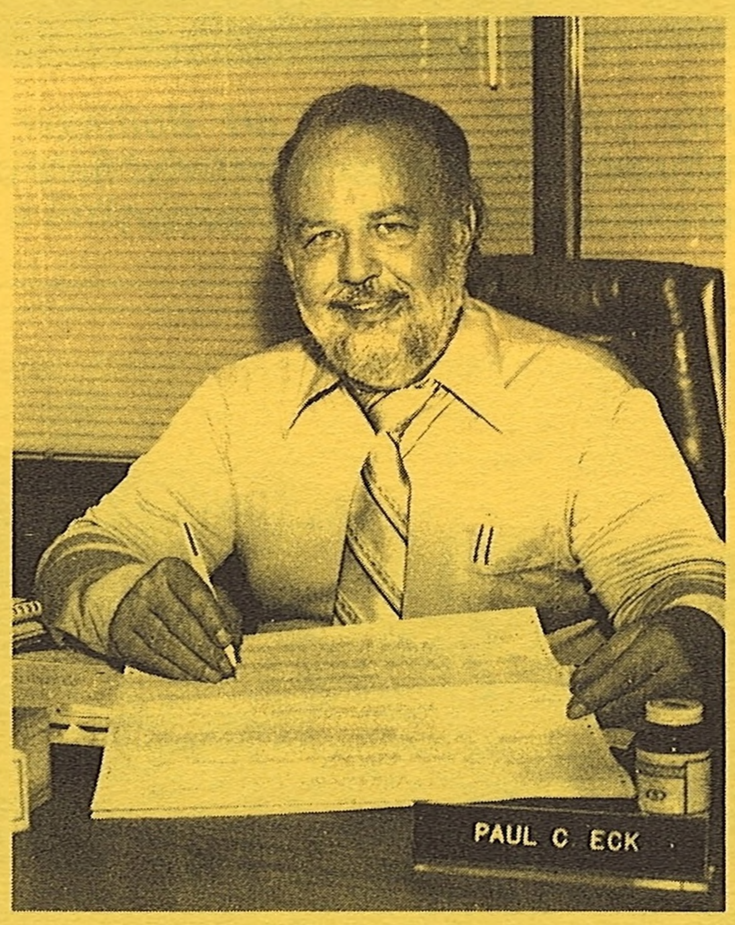
PROFILE 4: Progress Test and Comparison Analysis. Included here is a complete retesting of your mineral levels to check what changes have taken place in your body's biochemistry since the previous test. Modifications to the vitamin and mineral program are suggested where there has been significant progress. Because our recommendations are quite specific, we stress that Progress Tests be done each 8 to 12 weeks after the initial analysis. COST: $50.00

PROFILE 5: Personal Diet Plan. (An addition to Profiles 2 or 4). This is derived from the information provided by the Tissue Mineral Assay report. Based upon your mineral levels, mineral ratios, "oxidation" type, and probable "allergic responses", this lists what foods should be avoided. This profile may be ordered with either of the other profiles listed above. COST: $25.00

CONSULTATION. This private conference with one of our doctors allows you to ask any questions you may personally have about your analysis, and receive specific, professional answers directly. For a Telephone Consultation, specify what day you want (allow a minimum of 2 weeks for scheduling), and what approximate time (within 2 hours) you wish to be reached. We will call collect. For a consultation in our offices, call our receptionist at (602) 995-1580 and she will make the appointment. Please include the cost with your analysis order. COST: $25.00

*NOTE: Please include payment for the full amount with each order. Use a separate order form for each order. Be sure to show your account number, which is assigned to you with your first order, on all subsequent orders and correspondence.

Dr. Paul Eck, Founder and President of Analytical Research Labs.



Dr. Paul C. Eck, a prominent nutritionalist, has devoted the greater part of a lifetime in the clinical application of nutritional research. For the past eight years, he has concentrated on pioneering research in the highly specialized field of tissue mineral analysis. His research has led to discoveries which have set the pace in the field of nutrition.